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HOARSENESS, BRONCHITIS,
WHOOPING-COUGH, CROUP,
ASTHMA and CONSUMPTION.

The remarkable cures of diseases of the lungs which have been realized by its use, attested as they are by many prominent physicians and the afflicted to persevere with the strong encouragement that the use of the CHERRY PECTORAL will relieve and cure the most distressing cases.

Dr. J. C. Ayer, President Vermont Medical College, writes: "The most learned and intelligent physicians of the country, considering it a composition of excellence for the cure of that formidable disease, Consumption."

NORWICH, April 26, 1846.
Dr. J. C. Ayer—Dear Sir:—I am glad to hear of the success of your Cherry Pectoral, and to know that it has been so successful in curing the most distressing cases of Consumption."

From the New York Recorder.
Are Campbellites Baptists?

In reply to this inquiry, the teachings respectively, both of Campbellites and of Baptists, in a few important particulars, may be stated summarily, for the sake of greater facility of comparison.

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2. Baptists teach, and have always taught, since the days of John the Baptist, that none are Scripturally entitled to baptism who do not profess to have received pardon, justification, sanctification, reconciliation, adoption and salvation—that is, to be saints, saved persons, disciples, or Christians by grace, through penitent faith, previous to the act of baptism.

3. Campbellites teach that all the converting, regenerating, and sanctifying power of the Holy Spirit is in the Word of Truth, without any extra influence of the Holy Spirit exerted in the conversion, regeneration, and sanctification of the penitent believer.

4. Baptists teach, and have always taught, that without an extra influence of the Holy Spirit, no sinner believes, repents, is regenerated, converted, or sanctified unto eternal life; while they admit the Word of Truth to be a means employed by the Holy Spirit to this end and in this work.

5. Campbellites seem to adopt, often, in their teachings, what Baptists regard to be a Socinian definition of faith and repentance, because they omit and reject as connected with either faith or repentance those personal graces, and special influences of the Holy Spirit, distinct from the Word, co-working by, with, through, and in addition to the truth of the gospel.

6. Baptists admit no definition of faith or repentance unto life which is not defined to be the fruit of the Holy Spirit, through, with, by, and superadded unto the gospel specially and personally in every case of genuine saving faith and repentance unto life. (See Westminster Confession, chaps. 14 and 15, as containing the sum of what all Protestant Reformed Churches and Baptists hold and teach in faith on this topic.)

7. While Alexander Campbell himself, the leader of the sect of Campbellites, holds and teaches the Deity of Christ from everlasting to everlasting, and his personal followers also do in common with him, yet, probably more than half the members of the churches commonly called Campbellites deny, reject, and teach men to deny and reject the Deity of Christ, the vicariousness of his sacrifice for sin, and all the concomitants of the main proposition stated: an union having been made between Campbellites and Stoneites.

8. Baptists proper have never symbolized with Ariens, Socinians, Sabellians, Unitarians, Christians, or any who deny the Deity of Immanuel; but the followers of Barton W. Stone, the leader of the Stoneites, New Lights, Christians, or Schismatics of Kentucky, went out from Presbyterism, amalgamated with the Campbellites, and they were Ariens, or of that family.

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11. Baptists proper have never maintained union, communion, fellowship or correspondence with Campbellite churches since the date of the origin of Campbellism, in A. D. 1827. The relations between Campbellites and Baptists have been just such as between Baptists and Unitarians, that is, Baptists have regarded Campbellites, as a body, as heretical and denying the Head.

12. Many of the Campbellites deny the doctrine of the total depravity of human nature, (as Baptists teach it) but agree rather with Unitarians and Universalists in their views of human depravity.

13. The following article from a late number of the Christian Register, the organ of the Unitarians of New England, is an elegant tribute to the memory of a good and great man, and the cause which he served.

We cannot let so great and good a man pass from the catalogue of the living without a few words of commemoration. Human history contains no more glorious records of Christian heroism, than are to be found in the narrative of the Baptist missionary transactions in Burmah. We have read over and over again, with intense and admiring interest the story of Boardman, consciously the victim of consumption, yet toiling only with the greater earnestness as the time drew near for his departure, borne in a litter across swollen torrents and over rough mountain passes, that the closing moments of his life might not be lost for his Master's work, usurping the last energies of his dissolving nature in expounding to his newly baptized converts 'the way of the Lord more perfectly,' his hands lifted in prayer or spread in blessing for his flock till they grew rigid in death. With no less delight and reverence have we traced the course of his young widow, who took up the cross so dear to his departed, encountered perils from which the stoutest heart unfortified by divine grace, might shrink; 'perils of waters, perils by the heathen, perils in the wilderness, perils among false brethren; with more than manly perseverance and more than womanly tenderness, bore about the message of redeeming love, and was personally the means of keeping from dispersion, and enriching in numbers and in spiritual gifts, numerous and widely scattered communities of native Christians. Nor are we ever made more sensible of the presence and influence of the divine spirit, than in the preternatural endurance and energy of the first Mrs. Judson, when, in the seat of war, alone and friendless, with a helpless babe at her bosom, she ministers to her husband and the partner of his horrible captivity, staves off the blind fury of his savage jailers, sustains in their hearts and her own the hope of deliverance, and at length becomes under God the author of their return to their long suspended walk of missionary duty.

Dr. Judson was not only the pioneer in this holy work and the father of this devoted band, but his life spans the history of foreign missions from America. He was the writer and one of the four signers of the first appeal to the churches in behalf of this work. He was then a theological student in Andover, and sailed for India under the auspices of the Orthodox Congregationalists of New England. On his outward voyage he became convinced of the scriptural validity of adult baptism by immersion as the only authorized form of initiation into the Christian church; and shortly after his arrival he was baptized by one of the English Baptist Missionaries. He threw himself for support on the then feeble body of American Baptist, who in their efforts to sustain and reinforce him, were led to the surest possible means of strengthening the spirit of piety and philanthropy among themselves at home, and may date from their zeal in his behalf the dawn of their own rapid enlargement and culminating prosperity. With an iron constitution, with indomitable strength, of purpose, with apostolic energy of faith and love, with devotedness as entire as ever marked a servant of Christ; he has given youth, manhood and vigorous old age to the ministry among the heathen. Two brief visits to his native country, absolutely necessitated by the condition of his health and consecrated to the furtherance of his work among the churches that sustained him, have been the only intermission to labors as abundant, hardships as severe, sufferings as intense, as have fallen to the lot of a Christian soldier since the martyrdom of St. Paul. And now as he has died with his harness on, and left a name which must be a watchword for successive ranks of the 'sacramental hosts' till they have won their last victory, and the kingdoms of this world have become the kingdom of our Lord and of his Christ.

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CHRISTIAN SECRETARY.

NORMAND BURR, EDITOR AND PROPRIETOR.

"WHAT THOU SEEST, WRITE, AND SEND UNTO THE CHURCHES."

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ROBERT NOURSE,
GENERAL AGENT.

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6. Baptists proper have always taught that all of Adam's offspring are utterly indisposed to holiness, naturally inclined to evil from the time they become moral beings, inheriting this tendency from Adam.

7. Campbellites teach the doctrine of Apostasy, or falling from grace, as Methodists teach it.

8. Baptists proper teach the doctrine of the saints perseverance to eternal life.

9. Campbellites consider the weekly observance of the Lord's Supper on every Lord's day as obligatory on Christians and as a part of public worship.

10. Baptists do not regard it as obligatory to celebrate the Lord's Supper every Lord's day, deeming that the frequency or otherwise was not fixed by any New Testament law. "As often," &c.

11. Campbellite churches have ruling elders.

12. Baptist churches have no ruling elders.

13. Any church member may administer baptism among Campbellites without the concurrent vote of any church.

14. Baptists, wherever churches are accessible, require candidates for baptism to confess Christ before a church, and none else are baptized among them except in heathen lands and none but an ordained minister usually baptizes among Baptists.

15. Campbellites reject all human formularies, creeds, confessions, articles of religion, and such like, professing allegiance to the Holy Scriptures.

16. Baptist churches, many of them at various times, have (and many of them never had) compendious articles of faith, but none of these creeds are authoritative in any Baptist church proper.

The compendious contrast and comparison above is designed fairly and truly to exhibit the facts as they are, in respect to the points of agreement and difference between Campbellites and Baptists; and this simply for the information of some of your readers, sincerely anxious to be informed, who have not time or facilities to review the history of Campbellism. What is stated above is susceptible of the highest demonstration as substantially true and fair.

The Doctrine of Election.

Some ministers are perpetually harping on the doctrine of election, forgetting that "Christ and him crucified" is the cardinal theme of pulpits. Election and all other doctrines derive their beauty and truth from the relation they sustain to the central doctrine of "the cross." If presented nakedly by themselves, without reference to their position in the economy of grace, they lose their symmetry, and become mischievous in their influence. There are other ministers, who carefully avoid all allusion to the absolute sovereignty of divine grace, and would gladly expunge some of the stronger passages of Paul's epistles from the sacred record. They imagine men are repelled and discouraged by such stern doctrines, and that the gospel is shorn of its power.

But it is a notable fact that when the doctrine of election is properly presented, in its rightful relations to the desperate depravity of the human heart, and the fulness of divine mercy, there is no truth more effective for sweeping away every refuge of the sinner, and bringing him in the deepest contrition and humility to the Saviour's feet. We give a forcible illustration from the experience of Dr. Griffin.

"Soon after his first settlement in Newark, he preached a sermon on the offensive doctrine of Election. Many of his hearers were offended. Some of his principal supporters expressed a determination to leave him. They went to Dr. Richards, who lived in the vicinity, with their complaints. A great excitement was got up. A heavy blow had been struck. Dr. R. told them to be calm—not to act rashly; if that doctrine was of God, it would stand; and he cautioned them not to be found fighting against God. Soon Dr. G. called to see him. He was greatly agitated; he said, 'I have ruined myself—I have broken up my congregation.' 'I hope not,' said Dr. R. When Dr. G. inquired what he should do, 'I will tell you,' said his excellent friend and sound adviser. 'Go home, and write two sermons on the doctrine of Election, with as much care and consideration as though your life depended on every sentence. Pray over them, and next Sabbath preach them, under the consciousness that the eye of the Saviour is upon you.' He sat with a fixed look, while his friend was speaking. No sooner had he ceased, than Dr. G. sprang on his feet and said, as he left the room, 'I'll do it! The Sabbath came. Dr. Richards obtained a supply for his pulpit and was present to hear his friend. In the interval, he had seen the disaffected persons, and others, and urged all to attend. He sat in a retired part of the house, and observed Dr. G., as he entered the church. His great soul was oppressed—his

noble countenance beamed with light. His eyes were full of fire. He preached like a dying man. The house was still as death. The Spirit of God was there. In the afternoon, every seat, and aisle, and corner, was crowded. All Newark was moved. Dr. G. stood up and vindicated the law and government of God. He rose with the subject, till an awe was felt which subdued every heart. The effect was wonderful. Those very men came around him as he descended from the pulpit, and wept. The Spirit of God subdued them. That day the "great revival," of which every one has heard, began and before it ceased hundreds were converted to Jesus Christ.

Dr Judson.

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Had the missionary enterprise only served to develop such characters, to bequeath such examples, to manifest in such strong and beautiful relief the full power of the gospel

in and over the individual soul, this alone would have been a work and glory amply worth all that it has cost.

But we believe it has done immeasurably more. We like not that its fruits should be measured by a numerical standard. That in its earlier stages reliable converts should be few, was no more than should have been expected. The kingdom of Christ could be built up over the waters of heathenism only on a sunken foundation. A vast amount of preliminary work was to be wrought, which could make no statistical show. The mastery of languages, which had no grammars, vocabularies, or qualified teachers, was a sufficient labor for one generation. The translation of the scriptures, without which no permanent benefit could be conferred, demanded a large apparatus of effort and of mind. It was no slight task to become so conversant with the characters, customs and religions of nations previously unknown, as to devise appropriate measures for their evangelization. Taking these things into the account, we have no reason to think lightly of the results already obtained; but on the other hand are constrained to marvel that they should have been so substantial and so satisfying. In Burmah the chief obstacles have now been removed, the dominion of old superstitions has been effectually shaken, bands of native Christians form with the missionary stations a cordon of religious influence belting the empire in every direction, and the laborer who first broke up the fallow ground could behold in death the fields already white for the harvest.

Dr Judson made but one visit to his native land after he first left for India.

From Dr. Williams's Religious Progress.

Brahminism in the West.

As to Pantheism it is opposed to piety or true godliness, radically and throughout.—True godliness begins in humility and penitence, and is sustained by prayer and adoration. But Pantheism begins in Pride. It makes us ourselves part and parcel of God. It abjures prayer, for there is no being to need and none to hear it. It cannot worship, for all is alike worthy of receiving worship, from the ashes on which Job sat to the God whom his wife bade him curse. It is the most impious and ungodly of all systems, for it makes God the author and doer of all sin, and thus annihilates the eternal distinctions of Right and Wrong. Confounding the omnipresence and agency of God together, it makes creatures, unorganized and organized, brute and human, angelic and fiendish, all but effluences and parts of the Almighty; and all actions whatever, from Abel's offering of sacrifice to Cain's lifting the fratricidal arm, were alike God moving himself, and honoring or murdering Himself. The damsel with the spirit of divination, and the apostle who ejected the demon within her, were on this scheme, alike inspired. It annihilates Conscience, and Responsibility, and Individuality, Repentance, and Temperance, and Patience, and all things around man the sinner, when most sinning, the immunities and honors and rights of Divinity. It is an awful proof of the deep and damning hatred of the unregenerated heart to truth and God, that in Christian Europe and America, after the blaze for nineteen centuries which has illuminated them from the heights of Calvary, the doctrine that Brahminism, with its priestly despotism, its foul impurity, and its most degrading idolatry, has been teaching for more than twenty years in India, should be transporting itself into the lands long blessed with the light of the Cross, there to be hailed as a higher philosophy and a deeper piety. It is as if Satan, desperate and maddened with the wounds of missionary zeal on his ancient empire in the East, were determined to revive in the universities of Europe and America what had become too ridiculous to find longer universal credence among the besotted Hindoos, or the dozing Sufis of Persia. And upon the young in their indiscriminate admiration of writers, British or American, who have caught from German philosophy more or less of this foul taint, it may have a fatal influence. To credit it, in the face of its moral fruits as India shows them, and in comparison with the gospel and Saviour whom it would banish from among us, is as if the Hebrews had turned from the mightier miracles and the heavenly attestations of Moses their emancipator, to the juggleries of their old task masters, James and Jambres, the magicians of the land where their fathers had long witnessed only oppression and woe,—the land whose God the God of their fathers had humbled and foiled, amid their own proudest moments, and in their own most sacred shrines.

We give another extract setting forth with power the truth that Christian charity does not compromise with sin:—

The charity of the Scriptures loves the True God; and as He is the God of Truth, it loves, ardently and without compromise, His truth, pure and one, and unmitigated and unadulterated. Nor is evangelical charity

connivance with sin. 'Thou shalt love thy neighbor and not suffer sin upon him, but in any wise rebuke it,' said the law. When Eli dozed over this forgotten canon, and left the iniquity of his sons uncorrected, God awoke to vengeance, and the curse, long hovering, came down heavily on his descendants, in the day when the sword of Doeg devastated Nob, the city of the priests, bereaving it of all its inhabitants. The seraphim before the throne flame with the love of God. But their charity, when they came down, the commissioned messengers of heaven to the cities of the plain, was not Indifference to Sin. It was fiery Vengeance.

Deal Gently or They Will Leave the Church.

'You must not speak too rigid or too severe in insisting on the claims of duty and benevolence, or you will drive some of the members away from the church.' Such is the kind advice which a cautious church member sometimes volunteers to his minister.

In this day, faithfulness is often called severity, and telling the truth plainly, scolding. I hate scolding in the pulpit, both in its terms and in its tones. But I utterly loathe time-serving, or the policy that conceals or palliates truth, from dread of giving offence.—I would bear the truth spoken in love. The idea of glossing truth for the sake of keeping in their pews a body of indifferent, worthless members, who feel no interest, and will bear no responsibility in promoting the welfare and usefulness of the church, is abhorrent to good policy, true piety, and sincere integrity.

'But you hurt their feelings,' says one. They ought to be hurt. I would see the truth poured scorching hot upon their consciences until it burnt out their indifference.

They are immeasurably hurting the church by their worldliness, and why should we scruple in wounding them? Ucers must be sometimes painfully probed, or they will never heal. But some very good people say, deal gently with such, or they will leave the church.—Well, what good do they do in it? What would the church lose if they were all gone? Is their association with it so very desirable and beneficial that we should tenderly implore their stay? What of strength or efficacy would a thousand such add to the church? Leave the church! What right have they in it? If they have no sympathy with it, no interest in it, no affinity with the Spirit of Jesus Christ, they are none of his, and what right have they in his church? If the church is designed to be a living body, why desire to retain a hanging mass of diseased or dead members? Trim off the dead limbs, and the vine will only be the more flourishing.

Leave the Church! What a blessing that would be. If it is impossible for them to draw any manifestation of spiritual life, and expression of devotion and zeal; if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a spiritual relief, for which the church should give a special thanksgiving.

Leave the church! Let them go, to the world to which they belong or to some worldly church where their consciences may be lulled by the form of godliness, without the power. The Bible recognizes no such Christianity as theirs. It knows no piety that does not bear good fruits. If they bring forth only thorns and thistles, then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion; none felt except such as we feel for all the ungodly in common with them. As ungenerate sinners, should they be exhorted to repent and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven, at last, inquiring, 'Lord, Lord open unto us,' and waiting at the fearful answer, 'Depart from me, ye workers of iniquity, I never knew you.'—Watch, and Reflect.

The angels of Paradise are beautiful; the spirits ascent is beautiful; the soul in its purified condition is beautiful. And, beautiful—superlatively beautiful—and most melodious will be the sound of the "Archangel's trumpet" to those who on that eventful and final morn shall have awarded to them life everlasting.

If God hath made this world so fair Where sin and death abound; How beautiful beyond compare Will Paradise be found.

"Christ is Mine."

Many of our readers must have heard of the gentleman who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There," said he, "is my estate." Pointing to a great distance on one side, "Do you see that farm? Well, that is mine." Pointing again to the other side, "Do you see that house? That also belongs to me." In turn, his friend asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, CHRIST IS MINE!" Indeed she was the richer of the two.

"How vain a toy is glittering wealth! If once compared to Thee! Or what's my safety or my health, Or all my friends to me? Were I possessor of the earth, And called the stars my own, Without thy graces and thyself, I were a wretch undone."

Meanwhile the pulpit is proclaiming the kingdom of God at hand. Here it is to impregnate the philosophy of the age with spirituality, and thus to complete the formation of a public conscience. Or rather, it is her office to appropriate the philosophy and the civilization of the age and to be herself the public conscience. Christianity has a right to pervade every department of the life of responsible beings, private or public. Nor has the pulpit a right to hush itself at the bidding of princes or people. To discuss in the pulpit a matter of secular expediency, of course, misbecomes the pulpit and the Sabbath. But the pulpit is bound to draw, unflinchingly, the boundary lines of eternal right, across whosesoever field or path it cuts. Whenever a great statesman vociferates across the nation, that "religion has nothing to do with politics," you may be sure there is villainy on foot. No man opens a war against conscience, private or public, unless conscience had some cause of quarrel against him. The man who would say to Christianity, hands off, would be glad to say to the Omnipotent eye, be shut. The political profession would, doubtless, a large share, be very glad to know that over their domains the divine law is suspended; and that Almighty God may not invade their territories. Deeply do I regret to say, that the pulpit has but too often succumbed and fearfully shrunk from standing forth the stern impersonation of the world's conscience. Let the pulpit reassert its place in the front of every enterprise for overthrowing great wrongs, and establishing great rights. Let it firmly apply the divine law to all crime, high and low, individual and governmental. Be this done in the pure spirit of the saint, and the heroic spirit of the martyr, and pitiful, indeed, will be the figure of the politician or party, who ventures to interfere.—Prof. D. D. Whedon.

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The Beautiful.

We take the following, by Uriah H. Judah, from the Journal of Commerce.

List, reader, list, and I will tell what is beautiful—

A good man struggling with misfortune, and preserving untainted his reputation.

A dutiful child obeying the mandates of parents, and walking in the way of righteousness.

Sinful mortality on bended knees craving from on high a pardon for past transgressions: "Forgive us our trespasses as we forgive those who trespass against us."

Mortality relieving the wants of mortality by advancing the cause of the destitute:

For 'tis most beautiful to roam 'mid the forsaken haunts of despair, to still the groans of sorrow, and spread bread on the empty tables of the famishing. Ay! and rescue the fallen and make glad the overcharged heart of the oppressed:

"Pluck from the memory's rooted sorrow, Raze out the written troubles of the brain; And, with some sweet oblivion's antidote; Cleanse the foul bosom of that perilous stuff That weighs upon the heart."

And beautiful is woman around the fever'd bed of sickness, pillowing the pale cheek, bathing and binding up the fainting brow, and, like a form of bright, whispering "hope" where else there had been none:

When man is waxing frail, And his hand is thin and weak, And his lips are parched and pale, And wan and white his cheek— Oh! then do thou woman prove Her constancy and love.

'Tis beautiful to cast over the foibles of the brother worm the broad and divine mantle of mercy, and to forgive thy erring sister, as thou wouldst that Heaven may be merciful to thee, a sinner!

God has given us a beautiful world as a transitory abode, and the streams, the fields, the flowers, the birds, the trees, and all around are beautiful.

The sun is beautiful as he ascends the sparkling sky, and the moon, as she reflects her brilliant rays o'er the head of all.

And, thou, oh! High and Holy One, art the summit of all beauty:

Beautiful is thy realm! And thy throne! Thy promise to man, And thy protecting care!

The angels of Paradise are beautiful; the spirits ascent is beautiful; the soul in its purified condition is beautiful.

And, beautiful—superlatively beautiful—and most melodious will be the sound of the "Archangel's trumpet" to those who on that eventful and final morn shall have awarded to them life everlasting.

If God hath made this world so fair Where sin and death abound; How beautiful beyond compare Will Paradise be found.

"Christ is Mine."

Many of our readers must have heard of the gentleman who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There," said he, "is my estate."

CHRISTIAN SECRETARY

HARTFORD, FRIDAY, NOVEMBER 22, 1850

Notice

The copartnership heretofore existing between the subscribers under the firm of Burr & Smith, is by mutual consent, this day dissolved.

NORMAND BURR,
A. A. SMITH.

Hartford, Nov. 15, 1850.

Having purchased of my late partner, Mr. Smith, his interest in the office of the Christian Secretary, the business will hereafter be conducted by me. I am authorized to settle all claims against the late firm, and to collect all debts due to it previous to this date.

NORMAND BURR.

Hartford, Nov. 15, 1850.

In making the above announcements, it may be proper to add that declining health has compelled Mr. Smith to leave his business. By the advice of his physician he has sailed for Florida, where he expects to spend the winter, and should he find the climate beneficial to his health, and business sufficient to support his family, he will probably make either Florida or Texas his permanent residence. Wherever his lot may be cast, we most heartily wish him prosperity and happiness. For a period of ten years, during which we were connected as partners in business, the most pleasant state of feeling has existed between us, and we parted with the kindest and best of feelings. In feeble health and far away from home, he will undoubtedly experience many melancholy hours, but he has the hope of a Christian to sustain him, and when other sources fail, he will find that "there is a friend that sticketh closer than a brother." He leaves many friends, but no enemies, behind him, and should this brief paragraph meet the eye of any in the vicinity of his new residence, we most cordially commend him to their hospitality and Christian regards.

We would add in connection with the above, that it is absolutely necessary that all debts due this establishment should be paid immediately. Subscribers in arrears will please bear in mind, and remit by mail, or otherwise, at the earliest opportunity.

Decline of Protestantism.

Who ever dreamed that Protestantism is declining in the world? No one, we think, till an Irishman in New York, named John Hughes, divulged the secret to the people of that city, in a lecture before the Catholic Institute, on Sunday evening Nov. 10th. This remarkable lecture is reported in the New York Tribune and Herald, and if a fair report is made of it, we do not doubt, it will have been a very edifying affair to its audience, a majority of whom, we are informed were Protestants. This archbishop, who is looking forward for a Cardinal's hat, and from that to the chair of St. Peter, had the impudence to tell his hearers that in fifty years from the commencement of the Reformation, Protestantism covered every inch of ground that it has ever possessed; and the wily Jesuit had the effrontery to assert that an audience in the city of New York! In Rome, Spain or Austria such preaching might be expected, but John Hughes has mistaken the intelligence of the people of the United States if he expects them to take such twaddle as this for truth? Verily, Popery is assuming a bold spirit, and had this same John Hughes the power, the Protestants would never be permitted to question his veracity. The Inquisition would silence the clamor of all cavilers, as it has done in Rome since the restoration of Pope Pius IX. But our country is free, thank God, and our prayer is that it may ever remain so, and we firmly believe it will, despite all efforts of Jesuits like John Hughes to the contrary.

We find that this lecture has already called forth a great many lectures from the New York press; most of which are in keeping with our own feelings; from these we select two somewhat lengthy extracts; one from the Independent, the other from the Journal of Commerce, and however much these papers may disagree on other subjects they appear to be very well agreed on this.

The Independent after showing what Protestantism is, thus holds up Romanism in its true colors: "It is the doctrine of Romanism, that the corporation of Romish officers and doctors, whose head is the Pope, is the true and only church of Christ—his body on earth; that whatever it decrees is to be received, on peril of one's salvation; that it has the authority of Christ to rule the earth; and that all men must be in communion with it, or they cannot be saved; that the life of Christ, which resides within it, is transmitted through its Sacraments, and is to be received in them. The doctrine has had its able defenders. It has had a historic development for many centuries. It touches the human mind at many points, with attractive power. Its hold is not lightly to be lifted or broken from any whom it has grasped. It has a charm for the refined as well as the vulgar; for the wilder spiritualist, as well as the most austere devotee. It even seems to give rein, at times, to the daring inquirer. But wherever it has been established, its tendency has been rather to please the people with Shows than to instruct and enlighten them with the presentations of Truth; to build Cathedrals for splendid ceremonial, rather than to carry the principles of the Gospel to homes and hearts among the people. Its tendency has thus been to make Religion a matter of ceremonial, and to divorce Morality from it; to make one devout in the church, while thievish in the street; a prostrate worshiper before the altar or the image, though an armed assassin in the melee or among the mountains. Its tendency has been to make its ministers not students of the Scriptures, that they may bring them to others, but exhibitors of the Show, imparters of the Sacrament; and to leave their own hearts, unwarmed by the truth, to the power of evil, to the passion for excitement or for sensual pleasure. It has made the Romish Church a false and fawning body while approaching power, but a sharp and terrible destroyer when the power has been gained. It has made it the patroness of pictures, but the enemy of press; the friend of statues and splendid architecture, but the hater of railways and of popular progress. It has made it the ally of governments which it could not conquer.

Its effects are seen now, wherever it has had power; in Italy, with its art, its poverty, and its brigandage; with its destitution of central and human morality, and its universal idolatry of the human Mary. It is seen in Spain,—besotted, blinded, the spirit of the nation almost insusceptible of elevation, and dead to progress; sunk in atrophy of ignorance and vice. It is seen in France,—infidel to the very centre; blindly reclining and struggling

to find the light of a rational Liberty, and striking through desperate blows of revolution to ward that which England—once greatly farther from it than she—has gradually attained under the influence of Protestantism. It is seen in Ireland, haggard and naked, from which it natives flee for their life. It is seen in Mexico, in South America, in Asia; wherever an ignorant and mechanical Priesthood, who aim to save men by giving them the wafer, and by showing them the tricks and gymnastics of the mass have taken the place of a preaching Ministry, intelligent of the truth, and instructing men in it by their word and their example; so leading them to the personal acceptance of Christ the Saviour.

It is possible to hide the line between these doctrines, in the results which they have wrought.—On the one side is thrift, intelligence and liberty, with a piety enlightened, controlling, and diffusive. On the other side, is sentiment without principle; subservience without faith; popular degradation, ecclesiastical arrogance and the wide preparation for the sweep of Infidelity.

The doctrine of Romanism is the doctrine of the Past Ages. The doctrine of Protestantism is the doctrine of the Coming Times. It is in sympathy with, as has given birth to, the whole great movement of Popular Education which illustrates our age. As intelligence flourishes more, so it must prevail more widely and powerfully. It has leavened even the Romish body, in this country already. It will leaven more. It is agreeable to the Intelligence, the Conscience, the sense of Responsibility. And so it will sift through all barriers, and make itself felt in the most rigid community. The very men who go to Dr. Hughes from Anglicanism or American Episcopacy, will carry it with them. It is their heritage. It is in their bones, and it leaps upon their pulses. They cannot get rid of it. It has dropped its seeds in Italy, itself. They have swelled and risen there, until the Throne of the Papacy has once already been overturned. It is not yet established again, and it never will be. Romanism can never gain back what she lost in the great revolution of the sixteenth century. And though her forms and orders may remain as suited to the taste of some orders of mind, her doctrine must progressively assimilate to that of Protestantism, or her system will be swept like the Bulwarks of the Bastille, from the path of the advancing and liberated Nations!

Such is our prophecy, as matched against Dr. Hughes' Lecture decide.

Our next extract is from the Journal of Commerce, and we think it will be read with interest by those who have not already met with it, (and they comprise but a small part of our readers) in the paper from which it is copied, notwithstanding its length.

"To show that Protestantism is declining in the world, his Grace cites the case of France, where the Protestant churches," according to his assertion "are only the decay of ancient splendor." It utterly confounds us that a Roman Catholic archbishop can have the courage to speak in this style. Why, the decline of Protestantism in France is one of those subjects which we should suppose that a man holding that office would not dare so much as mention. Decline of Protestantism in France! Why, the very phrase brings up to the mind of every well-informed man the scenes of blood, Protestant blood, for which Rome is accountable—in the reign of Francis I., Henry II., Francis II., Charles IX., Henry III., Louis XIII., Louis XIV., and Louis XV. Two epochs in the history of those scenes were, *par excellence*, horrible;—those of the massacre of St. Bartholomew, in 572, and the revocation of the edict of Nantes, in 1685. Yes, Protestantism in France was almost extinguished by bloody and long-continued persecution, instigated by Rome! Even as late as 1817 she tried to renew those scenes of blood in that country. But blessed be God, Protestantism is reviving in France, notwithstanding all the obstacles which Rome still endeavors to throw in the way. "And although the Protestants are but one-tenth of the population of that country, they are superior in morals, in intelligence, in wealth, in enterprise, in learning, in everything, to the papal population, in proportion to their numbers.

As to the conversions from Protestantism to Popery in the German University, the few instances in which it has occurred are hardly worthy of the attention which his Grace has bestowed upon them, except for effect.—a rhetorical figure which no man understands better how to employ.

But no part of his Grace's lecture has interested us more than the paragraph in which he undertakes to find the causes of the alleged decline of Protestantism in its very principles, one of which is to cast off all authority! It is a principle of Protestantism to reject all human authority, and go at once to the "Law and the Testimony" which God has given us in His Word. This principle is utterly opposed to all human authority, whether of priest, bishop, archbishop, pope or council, when it comes in conflict with sacred Scriptures. As to the other principle of Protestantism, that of "pulling down"—it is a reality, so far as Romanism and all other forms of error and delusion are concerned. But Protestantism only aims to pull down in order that the rubbish may be cleared away, and the true foundation laid bare. Upon this she goes to work and erects the true and glorious edifice of a pure Church. The numbers of sects, or branches of the one true Church among true Protestants which only differ after all in things not essential to salvation, is only a proof of the complete religious liberty which Protestantism advocates and confers. Rome boasts of union and uniformity which, she despotes creates and maintains. One would think that his Grace must admire the simplicity and uniformity which reign in the empire of Russia, in comparison with the innumerable parties and diversities of opinion on all political questions, which political freedom gives to our happy country. The Archbishop cannot, however, get "tho' the paragraph in question without uttering some astounding falsehood. It, (Protestantism), "has accordingly lost all her power over the masses of mankind, and that capacity to preserve any doctrine of its own. It is powerless and speechless; it has lost all central force. You will observe that in every instance it immediately attaches itself to the civil State, and thus becomes its master and extends its power over multitudes." We quote from the Tribune's Report. Verily if the Right Reverend Archbishop said all this, he must have forgotten that he was speaking about Protestantism and turned in to describe Romanism. It has indeed been unfortunate that Protestantism has in too many countries, in imitation of Romanism, cleaved too much to the State for support, and thus been brought into bondage to the State.—But what has Rome done? Protestantism contains in itself the principles of true Religious Lib-

erty, and will one day do everywhere what it has done in these United States,—achieve the complete separation of church and State, and secure the disestablishment of both. But what has Rome done? Where is the Papal nation in which a separation of the church from the State, has been brought about? Rome has ever sought alliance with the Governments, but it has been that she might control and govern them. To the assertion that the existence of different denominations among Protestants hinders their efforts to convert the heathen, we oppose a distinct and positive denial. Facts do not sustain it. But what does hinder Protestant missions in some places, is the attempt of Rome, aided by French bayonets and French brandy, to interfere with their labors, and overturn what they have commenced. Of this, the Sandwich Islands, Tahiti, and other spots in the pagan world bear abundant testimony.

His Grace estimates the number of Protestants in the world at fifty millions, and condescends to admit that there are among them "many men of the most enlightened character and eminent genius and abilities in the world." Whilst we acknowledge the correctness of his assertion in regard to the intelligence, genius and character of many Protestants, what shall we say of the ignorance which could put down the present number of Protestants in the world at fifty millions! Let there be eighty millions at the very least. Why then give the statistics, for the benefit of your Grace. Here they are, and you may controvert them if you can.

In Europe you have:—
In England, Wales, Scotland, and Ireland, at least. 30,000,000
In France, Switzerland and Italy, at least 30,000,000
In Germany and Holland. 22,500,000
In Hungary and Poland, more than 3,000,000
In the Scandinavian countries. 8,500,000
In Russia, all of. 3,000,000
In the United States, all of. 19,000,000
In Canada and other British Possessions in America, including the West Indies, very nearly. 2,000,000
In Australia, Cape of Good Hope, and other English Possessions in Asia, Africa and Polynesia. 500,000

Making in all. 81,500,000

Yes, my Lord Archbishop, there are really eighty millions of Protestants in the world. And, what is worthy of your Grace's consideration, these eighty millions of Protestants have more of the elements of political power, more wealth more commerce, more enterprise, more political and religious liberty, more intelligence, more education and literature—in a word, more of what makes one portion of mankind superior to another,—than all the two hundred millions of Romanists you speak of. We are not quite sure that the Protestant nations and people, are not a match, in all the elements of greatness, for all the rest of the nominally Christian world—Papal and Oriental. Does this look, my Lord Archbishop, as if Protestantism is declining in the world? Why, my Lord, we are amazed at the unblushing effrontery which you have displayed in making such a statement as you have done. Protestantism declining when Protestant nations are so greatly advancing! Look at these United States and British Possessions in America, and compare them with your Papal countries of Mexico, Central America, and South America. Look at Great Britain, at Holland, at the Protestant cantons in Switzerland; at Prussia, Saxony, Hanover, Wurtemberg, and the best of duchies in Germany; at the Scandinavian countries in the north of Europe; compare them with what they were when they were papal countries; compare them with reference to the elements of a true civilization among the masses with Ireland, with Portugal, and Spain, Italy, France, Austria and Poland; and you will perhaps gain some new ideas on the state and prospects of Protestantism in the world. And if you are elated because some Puseyites in England, and occasionally some people of the same stamp in these United States are becoming Romanists, we beg you not to think too much of it. This bears no comparison with the havoc which Infidelity is making in papal countries—secretly or openly. Why France scarcely deserves to be called a papal country. One half of the people of that country are not Romanists. We do not claim them as Protestants; and you had better not reckon them as Roman Catholics. And what shall we say of Italy? You know that it requires a French army to enable the Pope to stay in Rome.

But as to the two hundred millions of Romanists in the world, which his Grace, after his Holiness, Pius IX., speaks, we should be greatly obliged to him if he would give us the particulars. He cannot make out more than 175,000,000, all told. Perhaps there are 15 or 20 millions somewhere in Asia, besides the one million in China, of whom, we Protestant heretics, have never heard. As to the errors in the West, Mormonism, Millerism, &c., they are destined to be temporary, and at most they are not more degrading than the base practices which the Romish hierarchy tolerates and encourages.

Finally, it was kind in his Grace to give us notice that it is the "mission of the Church" (Roman Catholic) to convert every nation, and among them the United States! We have no objection to her trying to do it. But we must ask of his Grace the favor, the great favor that he would use his influence with the Pope, and the Cardinals, what time he may go to Rome for his *pallium* as Archbishop, to secure the opening of the Papal world to the efforts of Protestantism, as it has opened this great country to the efforts of Romanism. We are sure that this would only be fair and equal. Will his Grace comply with our request? We wait for his reply.

METHODIST EPISCOPAL MISSIONS.—We learn from the Newark Daily Advertiser that the Rev. John J. Matthias, formerly Governor of Cape Palmas, Western Africa, and now a stationed superintendent of the missions in Liberia, under the care of the Methodist Episcopal Church. He intends to sail for Monrovia in a few weeks. Our impression is that Mr. Matthias is not to remain long in Liberia. He goes out to preside at the annual conference to be held in January, and will return soon after the conference closes.—A. Y. Com.

A new Post Office has been established at Phoenixville, Windham County, Ct., and Clifford Thomas, Esq., appointed Post Master.

The Synod of Virginia, which met last month at Fincastle, Botetown county, adjourned to meet next October in Norfolk.

Free Schools.

The vote in the State of New York in favor of repealing the law authorizing Free Schools has been greater in the country towns than was anticipated; still, it is felt that the large majority in the cities has prevailed; the repeal, perhaps, fifty thousand majority. The country districts did not feel the importance of a Free School System, to the extent that cities, with their idle and vicious population, do. The argument, likewise, that it was wrong to tax one man for the schooling of another man's children, went very far with those whose ideas are limited to themselves and not to the good of the whole. Among farmers, too, and especially in that state, there are few but what are able to pay for the education of their children; and at first, there is a degree of pride in so doing, that leads them to oppose any idea of making the schools free, not, perhaps, from any unwillingness to bear their part in what they consider the real burdens of the community. In cities, the case is different—there, the philanthropist is continually meeting with children suffered to run at large, and encounter all the vices that are picked up in the street, whose parents are really too poor to purchase the advantages of education, and perhaps too degraded to feel its worth. For such children, free schools are of incalculable benefit; and, especially in that state, where the ragged schools of London and Dublin, but actual, free, republican schools, where the children of all classes meet upon a perfect equality, and early learn those habits of independence and those lessons of democracy so eminently necessary in the state of society in which they must be all placed. The extent of free schools would do as much to perpetuate republican principles as any measure that can be contemplated.—Daily Courier.

The importance of Free Schools to the security and perpetuation of a free government is a question that has not been sufficiently discussed, even in New England; for there are many well disposed citizens—firm friends of the Union, law and order, who are not in favor of making our public schools what they should be. A thorough and protracted discussion of the question only can remove these prejudices from the minds of such men. We have a School Fund, it is true, larger we believe, than any other State in the Union in proportion to the number of inhabitants, but it is not sufficient to give to all the children of the State such an education as they need, and such an one as they might acquire with a slight additional expense in the shape of a tax which would not be felt by the tax payer.

Every American is ready to admit the fact that our present form of government cannot stand without the aid of education; for where ignorance prevails among the masses, as is the case in many of the European states, there the few are sure to rule the many. We contend that every child in the land should be sufficiently educated at the public expense to qualify him for the ordinary business pursuits of life; and that the public owes such much to the rising generation, as honestly as it does the obligation to sustain the laws and the Constitution. When such a provision as this is made in all the states, our liberty may be considered safe. The expense of sustaining schools in most of the towns in the older states, of the character which we have mentioned would not greatly exceed that which New England towns now are generally subjected. An instance recently came to our knowledge which will explain this matter. In a certain town in this State, (which by the way is almost exclusively an agricultural town,) there were two distinct schools, the expenses for both, with the exception of the money drawn from the School Fund, are paid by the citizens of the town. A Select School was opened there last summer, which is attended by some forty or fifty scholars, whose tuition amounts to about two hundred dollars per quarter, or eight hundred dollars a year. This money is freely paid by the parents of these children, while the remaining children in the town are left to acquire such an education as they can from the district schools. These are kept open, say eight or nine months in the year, and teachers are employed at the cheapest rate that they can be obtained. The consequence of such an arrangement as this will be to give, perhaps to one fourth of the children in the town, a very respectable education, while the rest will only be taught the first rudiments in learning. Now we are satisfied that the eight hundred dollars which are paid to the teacher of the select school will, if rightly managed, educate all the children in the town; and the plan for accomplishing this end is very simple. Instead of employing a male teacher during the winter, as is the common practice in our district schools, let two first rate female teachers be employed by the year. This could be done at an expense not exceeding that of employing male teachers in the Winter and females in the Summer. These schools should be devoted expressly to the smaller children. Then let the teacher of the Select School be employed by the two districts at the same price which is now paid him by a few of the inhabitants, and let all the scholars in the two who have attained a certain proficiency in their studies at the primary schools be admitted to the higher one. In this way every child would be placed within the reach of a good education. The qualifications for admission into the high school can readily be determined by a committee appointed for that purpose. A plan similar to this, we are confident might be adopted by a majority of the towns in this State, and the advantages to the poorer children for a good education would thereby be very much increased. It would also do away with the exclusiveness which now prevails in places where select schools are maintained, and give to every child an opportunity to work his way up in the world, and at the same time it would promote a republican spirit among the scholars.

But the point to which we designed particularly to direct attention, is the opposition to free schools which is now so openly manifested by the Roman Catholics. In the State of New York this opposition is carried to the polls, and although the free school principle has just achieved a triumph, yet it will be seen from the fact that a majority of only fifty thousand can be obtained out of four hundred thousand voters, that there is a powerful opposition to it; and this opposition will be felt in every place where Bishop Hughes has an influence, and where Irish voters are plenty enough to accomplish it. The time has arrived in the history of our country, when the free school system should be watched with a jealous eye, and every improvement of which it is susceptible, freely adopted.

CONSECRATION OF A BISHOP.—In St. John's Cathedral, at Philadelphia, on Sunday morning, the Very Rev. F. X. Garland, who has been, for a number of years, pastor of that congregation, was consecrated Bishop of Savannah, Georgia. The ceremonies were performed by Archbishop Eccleston, of Baltimore, assisted by Bishop Kenrick, of Philadelphia, and Bishop O'Connor, of Pittsburgh. The building was densely thronged in every part.

Thanksgiving.

Thursday next is the day set apart by his Excellency, Gov. Seymour, to be observed as a day of Public Thanksgiving in this State. Eight or ten other states of this confederacy will observe the same day, and in most of the remaining states a day has been designated for the same purpose.

The return of this annual Festival brings with it, to the New Englander, a thousand hallowed associations. The days of his youth, when all was joy and sunshine and happiness; when no cloud dimmed the prospects of his future life, are brought up vividly before him. It is these recollections that impart to our social Thanksgiving gatherings, one half of their interest. From these and numerous other circumstances, family gatherings on this sacred day has by common consent become a law in New England. May it be perpetuated as long as time shall last.

But there is another and a higher reason why this day should be observed by every Christian.—It is a day of THANKSGIVING! And what have we not to be thankful for? A kind and beneficent Creator has watched over us the past year with a Father's care. We have been blessed with a bountiful harvest; our lives have been shielded from the pestilence which in some parts of the globe has "walked at noon day." We are blest with the best and freest government on earth, where every one can worship God according to the dictates of his own conscience. In some families sickness and death have entered, but these are the common lot of us all, and those who are spared, have much, indeed, every thing to be thankful for. In view of the rich blessings and mercies which our heavenly Father has vouchsafed unto us, we have all of us abundant reason to exclaim with the Psalmist, "Surely he hath not dealt so with any nation; with heartfelt gratitude we should add, "O come, let us give thanks unto the Lord for he is good, for his mercy endureth forever."

George Thompson, M. P.

This gentleman, whose visit to this country some twelve or fourteen years ago, is so familiar to every American, is again in Boston. A meeting of citizens was called at Faneuil Hall, on Friday evening last, to give him a public reception. The Hall was filled to overflowing, but it was evident at an early stage of the meeting that there was a fixed determination on the part of the audience to prevent any public demonstration in his favor.—Whenever an attempt was made by Mr. Thompson or any of his friends to address the meeting, their voices were drowned by cat calls, cheers for President Fillmore, Daniel Webster, Gov. Briggs, and Jenny Lind, and groans for John Bull. No attempts at violence were offered, and aside from the noises, the meeting was quiet and orderly.—The friends of Thompson finally gave up the idea of speaking, and withdrew from the meeting, and the crowd soon dispersed, peacefully. It is evident from these proceedings, that the Bostonians are determined to manage affairs according to their own "notions," in regard to the anti-slavery question. We think the people of this country are capable of managing this business without the aid of foreigners, but cannot endorse these proceedings as the best that could be adopted to convince Mr. Thompson that his assistance in the cause of ameliorating the condition of mankind, is not so much needed by the citizens of this country as it is by those of Great Britain.

PERFECTION OF THE UNION.—In an able article on the United States by a writer in the Edinburgh Review, we find the following truthful paragraph. The entire article, for an English writer, is exceedingly liberal, and evinces a thorough knowledge of our institutions. We may make extracts from it hereafter.

"But we are hopeful of American civilization and of American democracy, which two must stand or fall together; and we would not willingly believe the slavery schism so fundamental as to sever all the natural and habitual ties which bind the southern states to the common interests and glory of the Union. It is not only material interests against moral, which can never prevail in the long run, but the material interests of the present against the material interests of the future. A republican league upon the basis of slavery, or of war of independence for such a cause, could not prosper in the modern world. The north would hold its own, and the south would fall a prey to civil discord and servile war. This, we think, must be so clear to reflecting men on both sides, that in the last extremity it will save the Union.—On the one hand are the great natural ties of blood and language—similar political institutions—the same proud memories of the past—the same high anticipations of the future—one Washington—one Thanksgiving day—one star banner—one Mississippi! On the other hand, only the black man, and the unblest dominion over him."

A GOOD RESOLUTION.—The citizens of Belmont county, Ohio, at a meeting held for the purpose of expressing an opinion upon the Fugitive Slave Law, passed the following:—"Resolved, If the Federal Government has any slaves to catch, it may catch them." All right. The Federal Government has no power to compel any free citizen to turn slave catcher.

Thanksgiving in Rhode Island, November 28.

Our next paper will be issued on Wednesday, in consequence of Thanksgiving occurring on Thursday, our regular publication day.

HAZARDVILLE.—The inhabitants of the 14th School District, Enfield, at a public meeting held on the evening of the 14th inst., unanimously resolved that hereafter their village should be known by the name of Hazardville, in honor of their fellow citizen, A. G. Hazard, who has contributed largely to the prosperity of the place.

The Hartford Bridge across the Connecticut, broke down last week while a drove of fat cattle were crossing it, and left twenty four of them into the river. They fell a distance of thirty feet.—Only one of the drove was seriously injured. A barrow, lost it into the river, and found himself standing on the very edge of the precipice, but fortunately escaped without injury. The bridge needs rebuilding, as it has become too much dilapidated to render the crossing of it with heavy loads safe.

The Methodist Congregations at Wesley Chapel, and at Lexington, in Rockbridge co., Va., have dissolved their connection with the Baltimore Conference. In the Lexington congregation, the vote for the separation was 26 to 15. Rev. J. W. Wolf and W. L. Spotswood, appointed by the Baltimore Conference, protested against the proceeding.

Ordinations.

Pursuant to a call from the Third Baptist church in Groton, an Ecclesiastical Council convened at Portersville on the 6th inst., at 10 o'clock A. M. composed of delegates from the following churches: 1st and 2d Groton; 3d Groton; Noah's; Groton Bank; 3d North Stonington.

After listening to the record of the said church, which set forth the object for which they were called together, viz. T. examine, and if deemed consistent, to ordain to the work of the gospel ministry, Bro. Franklin A. Slater, the council was organized by choosing Rev. W. Munger, Moderator, and N. T. Allen, Clerk.

After listening to Bro. Slater's Christian Experience, call to the ministry, and views of Bible doctrine; it was unanimously Resolved, that they were satisfied, and that they proceed to the solemn work of Ordination, on the 14th inst., at 1 o'clock, P. M., in the meeting-house of the 3d Baptist church of Groton.

The council convened at the time appointed, and attended to the services in the following order.—Reading the Scriptures, by Rev. Wm. A. Smith; Prayer by Rev. O. T. Walker; Sermon by Rev. F. Denison; Ordaining prayer, by Rev. J. Squier; Charge by Rev. W. Munger; Hand of Fellowship, by Rev. E. Denison; Address to the church and congregation, by Rev. W. T. Allen; concluding prayer, by Rev. J. S. Swan; Benediction, by the candidate.

The day was pleasant, and a large number of people gathered on the occasion, and gave an unbroken attention to the entire services.

The Session was founded on 2d Cor. 5—20—"Ambassadors for Christ." The attention was called and held to the following points: 1. Ambassador for whom? 2. Ambassador for what? 3. How appointed? 4. How gratified? 5. How to be received? Consequences of the Ambassador. The above points were ably, scripturally, and interestingly, discussed by the speaker in the space of 30 minutes. The subject seemed to impress the minds of the audience, and it is hoped will long remain. One excellent feature in the Session, was that it was truly scriptural; and those scriptures were not far fetched, nor mis-applied, but like a workman, the Speaker arranged and placed them in beautiful symmetry.

Bro. Slater has settled with a pleasant church, and under somewhat encouraging circumstances. There is one feature in the history of this church which is interesting, that is, they have not often changed pastors. And now may the Lord bless both pastor and people, and make the connection useful and lasting.

It was voted, that an abstract of the doings of the Council be forwarded to the Christian Secretary, and Watchman and Reflector, for publication.

W. MUNGER, Moderator.
A. T. ALLEN, Clerk.
Groton Bank, Ct., Nov. 18, 1850.

ED. CHRISTIAN SECRETARY.—DEAR SIR:—An Ecclesiastical Council called to consider the expediency of ordaining Bro. W. H. Randall to the work of the gospel ministry, convened Nov. 6th, with the Baptist church in Trewhigg, Chango co., N. Y., and after organizing by appointing Rev. S. S. Ainsworth, of Panama, Moderator, and Rev. L. S. Stowel, of Clymer, Clerk, and after hearing the Christian experience, call, to the ministry, and views of doctrine of the candidate, Voted unanimously to proceed to ordination upon the following day, and by the following order of exercises. Reading Scripture by Rev. L. S. Stowel, of Clymer; Sermon by Rev. L. Rathbun, of Jamestown; Ordaining prayer by Rev. G. W. Sison, of Ashville; Charge to candidate, by Rev. E. B. Sparks, of Pine Grove; Hand of Fellowship by Rev. S. S. Ainsworth, of Panama; Address to church, by Rev. S. S. Ainsworth; concluding prayer, by Rev. L. S. Stowel; Hymn by candidate. Benediction by Moderator.

Rho.
Trewhigg, N. Y. Nov. 8, 1850.

FOR THE CHRISTIAN SECRETARY.

A Skeleton!

TEXT:—Owe no man any thing.—Rom. 13: 8.

Introduction.

Debts are bad things.

SUBJECT.

Meeting-house debts!!

1st. They are quite too common.

2d. They ought to be paid.

3d. Some of them must be paid soon, or the churches will sink under them.

4th. They might readily be paid with foreign help, if their payment would not encourage as many again more, to plunge hopelessly into debt.

IMPROVEMENT.

"For which of you intending to build a tower, (steeply) sitteth not down first and counteth the cost, whether he have sufficient to finish it? but haply, after he hath laid the foundation, and is not able to finish it, all that behold it began to mock him," saying, "this man began to build, and was able too finish," without getting sadly into debt.

CARLOS.

LOSS OF A U. S. SLOOP OF WAR.—The steamer Franklin, from Havre, arrived at New York on Saturday last, reports the loss of the United States Sloop of War Yorktown, on the north part of St. Jago, Cape de Verde Islands, on the 25th of September,—crew saved. The information was derived from the Royal Yacht Schooner Ariel, from St. Jago, which was spoken on the 2d of October.

The story about Madame Frances Wright Darrumont liberating 300 slaves—turns out to be a hoax. We had serious doubts whether such an infidel as she would liberate so many slaves, if she had them; but she never had them to liberate.

A Revival of Religion is now in progress in the Methodist Protestant Church at Williamsport, Md. From twenty to thirty souls have professed conversion.

More than 2,000 members of the Methodist Society have been expelled at Bristol, England, because they are Reformers.

Rev. Charles Clark has accepted the pastoral charge of the Baptist church in Onedia, Madison County, N. Y.

Rev. Dr. Cushman is supplying temporarily the pulpit of the E Street Baptist church, Washington, lately vacated by the Rev. Geo. W. Saxon.

Rev. J. B. Olcott, formerly agent of the American Baptist Publication Society, has been appointed agent for the New York Baptist Union for Ministerial Education.

Rail Road Accident.—A fatal accident occurred on the Hartford and New Haven Rail Road on the New Britain Depot on Thursday evening 14th inst., which resulted in the loss of two lives, James Downs and his sister. They lived in Britain and were returning home in a one horse buggy early in the evening, and by some misadventure or accident they crossed the railroad just as down train was passing. They were both killed by the concussion, and the buggy smashed to atoms. The horse escaped. Downs was an Irishman, is represented as having been an honest and industrious man.

NASHVILLE CONVENTION.—This body of unionists which was rather shilly attended, a brief session, adjourned, sine die, amidst confusion, some of the members being very excited. They adopted a preamble and resolved declaring their adherence to the Constitution, but recommended the South not to go to National Convention until Congress deliberated act with a view to arrest further aggression restore the rights of the South. No damage done.

Death of Col. Johnson.—Col. RICHARD M. JOHNSON, ex Vice President of the United States, and well known for his distinguished services in the last war with England at his residence at the Great Crossing Kentucky, on Tuesday of the present week.

POWDER MILL EXPLOSION.—The Powder of the Messrs Rand, situated about three miles from Middletown, blew up on Tuesday morning last. A large quantity of powder was destroyed. The houses in Middletown were sensibly shaken by the concussion. The mills standing in same place were blown up less than a year ago.

NEW LONDON RAIL ROAD.—The New London Journal says that the section of the New London Rail Road between New Haven and Saybrook shortly to be put under contract,—the balance the route so soon as it is settled whether the line is to run to New London or Norwich.

News of the Week.

Lancaster Suspension Bridge.—We understand that there are five cables suspended across the river, and the work is progressing finely. On Saturday evening, Mr. W. H. Brown, of this city, was employed on the bridge, "aboard" across the river on two of the cables—thus bearing off honor of being the first to cross the new structure. He, however, paid for his presumption, for he discharged on Monday morning, as he alleged no other reason

ORDINATIONS.

to a call from the Third Baptist church, an Ecclesiastical Council convened at 10 o'clock on the 6th inst. at 10 o'clock A. M. of delegates from the following churches: 2d Groton; 3d Groton; Noank; Groton; 3d North Stonington.

Listening to the record of the said church, forth the object for which they were called, viz. To examine, and if deemed expedient, to ordain to the work of the gospel ministry, Franklin A. Slater, the council was organized by choosing Rev. W. Manger, Moderator, J. Allen, Clerk.

After listening to Bro. Slater's Christian address, call to the ministry, and views of his office, it was unanimously Resolved, that he be ordained to the work of the gospel ministry, on the 14th inst., at 1 P. M., in the meeting-house of the 3d church of Groton.

The council convened at the time appointed, and the services in the following order: Reading the Scriptures, by Rev. Wm. A. Manger; Prayer, by Rev. J. Allen; Hand of the Holy Spirit, by Rev. W. T. Allen; Prayer, by Rev. J. S. Swan; Benediction, by Rev. J. S. Swan.

The service was pleasant, and a large number of friends were present, and gave an untiring attention to the entire services.

Bro. Slater was ordained on the 14th inst. at 1 P. M., in the meeting-house of the 3d church of Groton.

The subject seemed to impress the audience, and it is hoped will long be a true scriptural; and those scriptures not far fetched, nor misapplied, but like the speaker arranged and placed them in a symmetrical order.

After having settled with a pleasant church, somewhat encouraging circumstances, one feature in the history of this church is, that they have not often pastors. And now may the Lord bless both people, and make the connection useful.

That an abstract of the doings of the council be forwarded to the Christian Secretary and Reflector, for publication.

W. MANGER, Moderator.
J. ALLEN, Clerk.

Bank, Ct., Nov. 15, 1850.

CHRISTIAN SECRETARY.—DEAR SIR:—The Christian Secretary called to consider the subject of ordaining Bro. W. H. Randall to the work of the gospel ministry, convened Nov. 15, at 10 o'clock A. M., at the residence of Bro. S. S. Stowell, of Panama, Moderator, L. S. Stowell, of Canaan, Clerk, and J. Allen, of Canaan, Secretary.

The subject of the candidate, to the ministry of doctrine of the candidate, followed by the following order of exercises: Reading of Scripture by Rev. L. S. Stowell, of Canaan; Prayer by Rev. L. S. Stowell, of Canaan; Address by Rev. L. S. Stowell, of Canaan; concluding prayer by Rev. L. S. Stowell, of Canaan.

By Rev. L. S. Stowell, of Canaan, Moderator.
J. ALLEN, Clerk.

Nov. 15, 1850.

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Introduction.

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Subject.

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They ought to be paid.

One of them must be paid soon, or the one will sink under them.

They might readily be paid with foreign money, but it is not prudent to encourage as many more, to plunge hopelessly into debt.

Improvement.

Which of you intending to build a tower, or to dig a pit, or to build a house, or to plant a vineyard, or to sow seed, or to do any thing, that he should first consider whether he has sufficient to finish it? but he that hath laid the foundation, and is not able to finish it, shall be called foolish.

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Items of the Week.

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Explosion on the Delaware.—The following verdict was rendered on Thursday at Philadelphia, in the case of the explosion of the Steamer Telegraph, on the Delaware, a few days since:—

That the said explosion, which resulted in the death of the said Telegraph, was caused by the explosion of the propeller Telegraph, in the river Delaware, on the evening of the 7th of November, 1850; which explosion is believed to have been caused by the steam chimney not having been properly secured, and the pressure of steam that must have been upon it, and that the said steam chimney, when examined, about three weeks before the explosion, should have been condemned by the superintendent of machinery of the Erie Canal, who had the supervision of the same.

Fire in Exeter.—The Store, used in Exeter, owned by J. Reynolds & Sons, Mill for the manufacture of cotton goods, and running about 1500 spindles, was destroyed by fire Tuesday night, about 12 o'clock. The concern cost from sixteen to twenty thousand dollars three years since, and was insured at the American office, in this city, for \$50,000, and at the Aetna (Hartford) for \$2,000.

Lost Ten Steamers.—The steamer Etna struck a snag on Saturday, the 25th inst., at 6 o'clock, P. M., at Haley's plantation, on Red River, fifteen miles below Campt. She had 110 bales of cotton on board. Boat total loss. No lives lost.

A telegraphic dispatch was received yesterday, by a commercial house in this city, stating that the steamer A. W. Vanier, Capt. J. Getzinger, sunk on the 1st inst., below Louisville.—N. O. Delta, 5th.

Execution, Almost!—The Ashville News gives the particulars of an affair that occurred there on the last Friday of October. A man by the name of Creamsman had been condemned to be hung on that day. Every preparation had been made for the execution; the gallows had been erected, a large crowd assembled to witness it, and the Sheriff proceeded to the jail, solemnly commanded the prisoner to make ready, and after he had done so, shedding tears all the time, and asking if he was to be hung like a dog, brought him out in his shirt, and laid him on his back, when the Sheriff pulled out of his pocket a paper, which proved to be a pardon from the Executive of the State.—Northern Rep. 11th.

Fire in Milwaukee.—The fire on Saturday evening originated in the brick block No. 61 East Water street, occupied by G. F. Gifford, as a boot, shoe and leather store. The stock in the building was almost entirely consumed. Mr. Gifford's loss is estimated at \$7,000—insured 4,500. Above, was Cyrus Aikman's tobacco factory. Mr. A's loss is estimated at \$4000—insured 1500.—Mil. Adm.

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BY HIS EXCELLENCY,
THOMAS H. SEYMOUR,
Governor of the State of Connecticut.

A PROCLAMATION.

Whereas, at a General Assembly of the State of Connecticut, held at Hartford, on the first Wednesday of May, 1849, the House of Representatives passed a resolution, and therein proposing a certain amendment to the Constitution of this State, in the words following, viz.:

"The Judges of Probate shall be appointed by the electors residing in the several probate districts, and qualified to vote for representatives therein, in such manner as shall be prescribed by law."

"The Justices of the Peace, for the several towns in this State, shall be appointed by the electors in such towns; and the time and the manner of their election, the number for each town, and the period for which they shall hold their offices, shall be prescribed by law."

"Which proposed amendments were continued to the next General Assembly, and published with the laws which had been passed at the same session."

"And whereas, two thirds of each House, at the next session of said Assembly, held at New Haven, on the first Wednesday of May, 1850, did, by yeas and nays, approve said proposed amendment, and thereafter said Assembly did, by an act entitled 'An Act relating to the proposed Amendments to the Constitution of this State,' provide for the presentment of the same to the electors in their respective towns, on the first Monday in October, 1850, and did also therein prescribe the manner in which it should be made to appear, whereby a majority of the electors present at the town meetings legally held and warned for that purpose in their respective towns, had approved or disapproved of the same."

"And whereas, in pursuance of said Act, the Treasurer, Secretary of State and Comptroller have transmitted to me their certificate, under their hands and seals, of the following, viz.:

"The undersigned, being designated by law to count the votes given in by the electors at their meetings in the several towns in this State, on the first Monday in October, A. D. 1850, and returned to me the following certificate, to wit: That the number of votes given in favor of the proposed Amendment to the Constitution, relating to the appointment of Justices of the Peace, is Eleven thousand nine hundred and seventy-four; and that the number of votes so returned, disapproving of the adoption of the said Amendment, is One thousand and fifty-nine; that the number of votes so returned, in favor of approving and adopting the proposed Amendment to the Constitution, regarding the appointment of Justices of the Peace, is Eleven thousand nine hundred and seventy-four; and that the number of votes so returned, disapproving of the adoption of the said Amendment, is One thousand and fifty-nine."

"That they entered on the duty assigned them, on the 30th day of October, instant, and within the time prescribed by said act, counted the votes so given in and returned as aforesaid; and that the number of votes so returned, in favor of approving and adopting the proposed Amendment to the Constitution, regarding the appointment of Justices of the Peace, is Eleven thousand nine hundred and seventy-four; and that the number of votes so returned, disapproving of the adoption of the said Amendment, is One thousand and fifty-nine."

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From the Boston Chronicle.
Consumption prevails as matters are, and picks off the best and prettiest of us, in our prime. In this state of things we must do the best we can, piece and patch up the web of life, with journeys, voyages, and medicines. Of all the medicines we know of, Dr. Wistar's 'BALSAM OF WILD CHERRY' is what we first recommend. We have living proof of its efficacy, who, but for it, would have been under the long and long ago. The inventor of this medicine, Dr. Wistar, was a man of science, of humanity, and undoubtedly prepared the remedy in its best form, and the public may rely upon Mr. Fowler for the genuine article.

TO FAMILIES.
From the great usefulness of this medicine the proprietor would especially recommend it as a general FAMILY MEDICINE, and advise every family to keep it constantly by them, as it will not only be found most superior to the Cough Mixtures in common use, but likewise much more safe for either children or adults.

It not only emanates from a regular physician, but has also been well tested in all the complaints for which it is recommended. It is not an intention, therefore, either to cloak it in mystery, or in any way deceive the public by overrating its virtues; on the contrary, I shall simply endeavor to give a brief statement of its usefulness, and flatter myself that its surprising efficacy will enable me to furnish proofs of its virtues, as will satisfy the most incredulous, that consumption may be 'CURED' by this medicine be resorted to in time.

Look out for imitations and counterfeits. Remember, the original and only genuine article always bears the written signature of I. BUTTS upon the outside wrapper.

Originally prepared by Williams & Co., Philadelphia, and sold wholesale and retail, only by SETH W. FOWLE, Boston, Mass., to whom all orders should be addressed, and for sale by his agents everywhere.

For sale by C. L. Correll & Co., Sole Agents, Hartford, and by Druggists generally.

TO THE SICK AND AFFLICTED.
Read the following wonderful cure, certified by the Hon. George W. Nesmith!

I, Amanda P. Ladd, of Franklin, N. H., state that I have been afflicted with the Rheumatism of the Salt Rheum, my general health, prior to this time, had not been good. My system became debilitated. My lungs were affected and I was also troubled with a pain in my side. The first external symptoms of the Salt Rheum appeared in my left foot, producing swelling and a severe pain, so that I could not wear a shoe. I could bear but little weight upon this foot, and was obliged to use crutches for the space of two months. The disease soon spread to my ankle—thence to my knee. Maturation or ulceration with offensive discharges, ensued, so that I was obliged to change my stocking two or three times a day.

My physician, Dr. Kelly, recommended the use of Cod Liver Oil, but I hesitated, and commenced taking this medicine about the first of February, 1847, and continued to take it until June of the same year. During this time I took about nine bottles. I received immediate benefit from the use of this medicine, my health improved, and in two or three weeks I commenced again doing my ordinary family work. I can safely and cheerfully recommend this syrup as a powerful remedy to all afflicted, my health being wholly restored by it. My health has been improved, and in two or three weeks I commenced again doing my ordinary family work. I can safely and cheerfully recommend this syrup as a powerful remedy to all afflicted, my health being wholly restored by it.

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OUR UNION

Religion und Moral.

A Dream of Heaven.

had spared the last dearest tie that bound the heart of the watcher to earth.

"I had such a sweet dream of heaven, last night," said the young wife, as, toward evening, her husband sat by her bed-side, "may I tell you," and she looked up smilingly in his face, her eyes sparkling with unwonted animation, and without pausing for a reply, she proceeded:

"Last night when you told me the doctor's opinion of my disease, I felt that I must die. Then came the thought of parting with friends—with my husband, the dearest of them all—and then, oh! then, came thoughts of the judgement and eternity! was I prepared to meet the Judge of all the earth? was I indeed a child of grace—and heir of heaven?"

"I soon lost all consciousness—I must have dreamed, yet it does not seem like a dream." She paused a few moments as if to find language to give utterance to her thoughts, and then proceeded,

"I dreamed I had been very ill, and I feeble to support myself was borne by my nurse and physician, all three of us robed in white, along a narrow pathway, darkened by a thick foliage of a forest in midsummer; presently we turned an angle in the path—Oh! how shall I describe the glories of that view?"

"To the right of where I stood, supported on either hand by those who brought me thither, rose a lofty rock, white as parian marble, and magnificently draped from summit to base with evergreens, Oh! how beautiful were those rich festoons of clinging vines.

To the left, down in a deep dark ravine, I could just see the cone-shaped top of what seemed like an immense coal pit, with columns of black smoke pouring through the apertures.

"Directly in front, and only a short, very short distance from where I stood, a firm massive bridge spanned the stream, whose dark angry waters moved rapidly yet *silently* along—yes, there was not a sound in water, earth, or air, to break the silence of the scene.

"On the bridge were all manner of vehicles, from the rude hand-cart to the magnificent chariot of olden time; there were no horses, but men in long white robes, stood at the other extremity of the bridge ready to obey their Master's bidding.

"From the bridge, on the other side of the river, as far as and as high as the eye could reach, were pure white clouds, "as Alps on Alps arise," so did those beautiful emblems of a God of Purity rise higher and higher, till the eye could not reach their lofty ascent. Here and there, among the clouds, were temples with domes and columns of dazzling white, and beings robed in white stood gazing on the earth with looks of calm and holy peace. I saw no sun, but over all this scene was shed a glory that surpassed the richest sunset glow, yet soft as the sweet moonbeams of a summer eve.

"On the right of this scene of glory, this heavenly magnificence, and above the rock I mentioned, I saw the precious Saviour, A thin, hazy veil obscured the full glory of his majesty, but I could distinctly see his countenance and the mild benignant expression of his form, and in it I read my own acceptance. Beside him, hand in hand, stood our children—our first born, and the dear one just taken. Oh! the rapture of that moment! Thankfulness that my children were safely home, and joy inexpressible that I was permitted to behold Him for whom my soul longed!"

"Clasping my hands, I exclaimed, my Saviour, and my children! Just then, one of the white robed beings on the bridge began pushing a chariot towards me; my physician asked, 'Will you go to heaven now?' I turned and looked for you, my husband, I saw you pursuing a green shady path alone, and with your head bowed down with grief. The thought that I might comfort you in your earthly pilgrimage, decided my choice, and without hesitation I answered 'Not yet.'"

"What are you waiting for?" he asked.

"For my husband," I repeated.

"The chariot stopped, and a cloud veiled that glory from my view!

I looked to see if the cloud was dark and threatening, in token of God's anger; but no—'twas like the light fleecy clouds that obscure the beauty of the summer evening sky, yet betoken no tempest. I was satisfied."

"I do not trust dreams," she said as she finished the narration, "but do you wonder that I feel *assured* I shall recover? Oh! how kind of my heavenly father to give me the sweet teachings of such a dream? Surely I can never, never, never doubt his willingness to save!

Rapidly did the health return to the invalid; to but few did she mention the sweet vision of that night; but it seemed to her a special blessing of God, given to meet the necessities of her spirit.

Years have passed since then,—years of light and shade, of joy and sorrow. Other little ones have been given, and when the heart-strings have become closely twined about their dear immortal treasures, God has recalled his gifts; and still the childless mother is passing along the path of her early pilgrimage. She rests not the foundation of her immortal destiny on the frail basis of a dream; yet doth the vivid remembrance of that heavenly scene oft check the yearnings of that mother's heart, and give to all the Saviour's promises a personal reality.

Never condemn a friend unheard, or without letting him know his accuser, or his crime.

The Western Christian Advocate copy

The Western Christian Advocate copied from another paper the following curious statement which from the respectability of all the parties concerned, is no doubt strictly true. The Christian Advocate is well known as one of the official journals of the Methodist Episcopal church.

The following anecdote, which was related to us some time since by a gentleman of high standing, as having occurred in the city of Hartford, which he was a resident at the time, illustrates the effects produced by the preaching of the doctrines of universal salvation upon ignorant and uncultivated minds.

A company of capitalists, many of whom were Universalists, had in their employments three or four hundred laborers, whom they had sent into a wild, unsettled region, where they had neither schools nor church privileges. At the solicitation of the president of the company, who was a staunch Universalist, they resolved to erect a church and school house, and employ a preacher at their own expense. They sent a man who preached for two years to convince the laborers and their families that they and all others would be equally happy and happy, no matter what their moral character in this world. At the end of that time, the Methodist conference was in session in the city in which the company resided, and the president one day made his appearance in the conference room, and requested an interview with the bishop. The bishop politely inquired the nature of the interview. The President replied: "I want to know if we can not hire from you, for the coming year, a real fire and brimstone preacher, to go down and preach to our hands in the pine woods. Our company will pay his salary, but he must promise to pour fire and brimstone upon them the whole year."

The Bishop asked the reason for this singular request coming from a company, many of whom were Universalists.

"O," said he, "we have had one of our preachers down there for two years, and our slaves have got so wicked that they steal and destroy our timber, and drink, and quarrel and carouse about half their time, and our company have resolved try fire and brimstone for the next year, and see if that will not make them better."

Our informant added that the bishop sent on whose labors were greatly blessed, and resulted in the formation of a flourishing church, and the reformation of a large number of the laborers. This fact needs no comment.

Advertisements.

Protection Insurance Company---Fire and Marine.
OFFICE NO. 8 EXCHANGE BUILDING
NORTH OF THE STATE HOUSE
HARTFORD CT.
THIS Company was incorporated by the Legislature of Connecticut, for the purpose of insuring against fire and Marine Insurance---has a capital of \$200,000, and has the power of increasing capital to half a million of dollars.
The company will issue policies on Fire or Marine Risks on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.
The Directors are:
Daniel F. Clark, John Warburton,
Charles H. Northam, Eliza Peck,
William Kellogg, Thomas Belknap,
Lemuel Humphrey, A. G. Hazard,
Benjamin W. Greene, Ebenezer Sacerly,
Willis Throall, Mark Hawn,
Ellery Hills, John F. Seymour,
William A. Ward,
D. W. CLARK, President
WM. CORNER, Secretary.
Hartford, April, 1850.

ETNA INSURANCE COMPANY,
INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire on Capital \$250,000, secured and vented in the most favorable manner---offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risk in this country, and therefore so detached that its capital is not exposed to great losses by unexpected fires. The office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.
The Directors of the company are:
Thomas K. Brace, Miles J. Tuttle,
Samuel Tudor, John L. Bosseli,
Joseph Pratt, Ebenezer Flower,
James Thomas, Eliphalet J. Bullock,
Ward Woodbridge, Roland Mathers,
Charles Church, Edmund G. Ripley,
Silas B. Hamilton, S. S. Ward,
Frederick Tyler, Henry Z. Pratt,
Robert Buel.
THOMAS K. BRACE, President
S. L. LOOMIS, Secretary.
The Directors of the company have agents in most of the towns in the State, with whom insurance may be effected.
Hartford, April, 1850.

SILAS CHAPMAN,
No. 1 Central Row, Hartford.
RESPECTFULLY tenders his regards to all his friends, and to have heretofore been his patron, and pleads his best endeavors to merit a continuance of their favors. His stock of
CLOTHS, DOESKINS, CASSIMERES,
SATIN AND OTHER VESTINGS,
embraces at all times the most rare and desirable styles the market affords. No exertion is spared to obtain the various novelties that appear, and constantly maintain as reasonable and complete a collection as the most strict attention will procure. GARMENTS thoroughly made and trimmed, and ready for wear, are offered for sale at a low and worthy an examination before purchasing elsewhere. Friends and the public generally, are invited to call at the Corner, No. 1 Central Row, South of State House.
Feb. 15, 1850. 1745

FALL FASHIONS 1850.
STRONG & WOODRUFF have in the Fall Fashion for Gentlemen's Hattres for inspection and sale at
204 MAIN STREET
sept 20 290

TO MERCHANTS, TEACHERS, AND SCHOOL COMMITTEES.
The subscriber will supply school books, and stationery, to Merchants, Teachers, and School committees, at very low prices.
WM. JAS. HAMMERSLEY
180 MAIN STREET

UNION MUTUAL

LIFE UNION MUTUAL
LIFE INSURANCE COMPANY.
CAPITAL
150,000 DOLLARS.
CHARTER UNLIMITED
NO CONNECTION WITH FIRE, MARINE OR HEALTH INSURANCE.
Policies issued AT REDUCED RATES for Mercantile purposes. **SPECIAL PERMITS** for sea voyages and for California residence at reduced premium.
It is believed that any Parish or association of ladies or an exalted order, for the purpose, or any benevolent individual desirous of securing an amount to be paid to a Clergyman or any other person on attaining the age of 40, 50 or 60 years, or to his family in the event of his death sooner occurring, will find an excellent plan in the Prospectus of this Company, (which is always furnished gratis by the Agents, or by mail if written for,) that it offers greater facilities for the attainment of that object than any other similar institution. (See extracts from Charter and remarks, page 17.) Prospectus free.
Persons insured in this Company on the mutual plan—the “only plan,” says Chambers (see page 10 of Prospectus), which the public at large are contented to support—will have returned to them all the profits, instead of a portion only, as is proposed by some of the stock or mixed companies.
Late annual dividend *seventy-five per cent.* on the premiums paid by mutual members.
The Agents of this Company are among the most reliable financiers in this country) superintend all investments of the Company.
DIRECTORS.
Ezekiel Lawrence, Boston. John D. Lang, *Manager.*
Edw. White, New York. Charles Jones, Boston.
Daniel Sharp, Jr., Boston. Joseph H. Williams, “
Henry Crocker, “ George Dudley, Conn.
Geo. C. Collins, N. York. Horatio Harris, Boston.
Elisha B. Pratt, Boston. Walter Hastings, “
FRANKLIN HAYEN, Pres. Merchant’s Bank Boston.
THOMAS THATCHER, R. Merchant, Boston.
REUEL WILLIAMS, Pres. Kennebec Railroad.
—
DANIEL SHARP, Jr., Vice President.
HENRY CROCKER, Secretary.
—
From the Boston Post of July 6th.
LIFE INSURANCE.—The American community seems of late to have become awakened to the advantages of this important auxiliary in the cause of benevolence, and which is, perhaps, the best method of saving for the family, at the same time, the continuance of that support for which they had been dependent on the life of the husband and head.
Properly conducted, on the mutual plan, it is in the nature of the savings bank; and it claims the commendation of the family, at least, the assurance that “The Union Mutual Life Insurance Company,” whose office is at 78 State-street—and with most of whose officers we have personal acquaintance—is entitled to the confidence of the public; and, on this point, we have no hesitations in being so amplified, as we are assured its management is careful and judicious. —
From the New York Courier and Inquirer.
LIFE INSURANCE.—Let no man spend a dollar, unnecessarily, until he has laid by sufficient to effect an insurance on his life. Let the uninsured, and all, and all, as soon as possible, make a present to their family of an insurance on their lives, and if death be visited upon them unexpectedly, it will prove a blessing of great value.
J. C. JACKSON, M. D., Medical Examiner No. 168 Main-street.
P. CANFIELD, Agent,
Hartford, Aug. 1850. No. 5, American Hall.
THE BAPTIST SCRIPTURAL CATECHISM.
HAVING examined the Baptist Scriptural Catechism prepared by Rev. H. C. Fiss, we cordially recommend it to the churches, believing it to possess peculiar excellences; among which may be mentioned the following:
1. It is based upon the catechetical plan of instruction.
2. The general use of Scriptural language in the answers.
3. An important peculiarity of this work is, that it contains an extended examination of the evidences of Christianity—a department of Biblical instruction which has been too much neglected.
4. The style is simple, and may be generally adopted by our Sabbath Schools.
S. H. Cone, Pastor of the First Baptist ch. N. Y.
S. Remington, “ “ “ “ “ “ “ “
John Dowling, “ “ “ “ “ “ “ “
W. E. Lapp, “ “ “ “ “ “ “ “
Levi Farnely, “ “ “ “ “ “ “ “
A. D. Gillette, “ “ “ “ “ “ “ “
R. T. Middleitch, “ “ “ “ “ “ “ “
Wm. B. Toland, “ “ “ “ “ “ “ “
David B. Stout, “ “ “ “ “ “ “ “
Wm. A. Tilton, “ “ “ “ “ “ “ “
J. M. Carpenter “ “ “ “ “ “ “ “
Amboy, N. J. “ “ “ “ “ “ “ “
John Treadale, “ “ “ “ “ “ “ “
H. V. Jones, Pastor of the Baptist ch. Piscataway N. J.
D. Henry Miller “ “ Mt. Olivet ch., Yonkers, N. Y.
Saml White “ “ “ “ “ “ “ “
Island, N. Y. “ “ “ “ “ “ “ “
D. F. Leach, “ “ “ “ “ “ “ “
C. N. Y. “ “ “ “ “ “ “ “
E. E. Taylor, “ “ “ “ “ “ “ “
Brooklyn, N. Y. “ “ “ “ “ “ “ “
C. A. Buckner, “ “ “ “ “ “ “ “
The first volume is designed for the younger members of the Sabbath school, and the language is simple and plain. Price 60 cents a dozen.
The second volume is for those advanced, and contains review of the doctrines and evidences of Christianity. Price \$1.20 per dozen.
EDWARD H. FLETCHER, Publisher.
Hartford 41 No. 141 Nassau st. New-York.
THE NEW FIRE INSURANCE COMPANY.
INCORPORATED 1810. CHARTER PERPETUAL. CAPITAL \$150,000. WITH POWER OF INCREASING IT TO \$350,000.
THIS long established and well known institution, has transacted the most extensive insurance business for more than thirty-seven years throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful conduct, and for more than thirty-seven years, its policy is proved that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, and all kinds of furniture, trunks, and stock or while in port, &c. &c. will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:—
ELIHALET TERRY, Esq., President.
Hezekiah Huntington, “ “ “ “ “ “ “ “
Albert Day, “ “ “ “ “ “ “ “
Junius S. Morgan, “ “ “ “ “ “ “ “
James Goodwin, “ “ “ “ “ “ “ “
C. M. BOLLES, Secretary.
James G. Bolles, Assistant Secretary.
Application for insurance may be made directly to the office of the Company at Hartford or to its Agents in the principal towns and cities of the Union.
April 5, 1850.
New Books.
THE almost Christian discovered; or the false prophet, tried and cast, by the Rev. Matthew Menzies, with an introduction by Rev. Wm. R. Williams.
The Gospelists own advocate, by George Griffin, L. L. D.
Notes on the Miracles, by Richard C. French, M. A.
Women of America, by McIntosh.
Literature and Literary Men, by Gillilan, second series.
Unity of the Races, by South.
Women’s Friendship, by Grace Agnial.
Early Conflicts of Christianity by Kip, &c. &c.
For sale by C. M. WELLES.
May 30, 1851. 152 Main Street.

SARSAPARILLA.

In Quart Bottles
FOR THE PURIFYING OF THE BLOOD
AND FOR THE CURE OF
Rheumatism, Stomach Ulcers, Dyspepsia,
Scald Head, Fever Sores, Erysipelas,
Pimples, Bites, Mercutal Diseases, Catarrhs
Eruptions, Liver Complaint,
Bronchitis, Consumption, Female
Complaints, Losses of
Appetite, General Debility, &c.

THIS PREPARATION WE HAVE all the
restorative properties of the root, combined at-
tenuated by our atmosphere-straining and filtering
Experiments were made in the manufacture
this medicine until it was found it could not be
improved. Accordingly, we find it resorted most
universally in cases of Scrofula, Liver Disor-
ders, Rheumatism, General Prostration of Vital
Powers, and all those tormenting diseases of the
skin so trying to the patience, and injurious to
the health. It is a tonic, aperient and disman-
tling. It acts immediately upon the stomach
and bowels, the circulation of the blood, and the cir-
culation of the fluids, and thereby removes the
processes, which are ordinarily the result of the
different kinds of medicine are carried on at a
time throughout the system, instead of being
undue aid. There are many ways of relieving
the system, and we have chosen the best way
of removing disease. No palliative, no opiate,
no hyaline or tropical application will remove it.
It must be attacked at its source, in the fluids of the
body, which convey the poison to the localities
where it is developed in inflammation, sores, abscesses,
tumors, abscesses, glandular swellings, etc., as it
may be.

These fluids must be reached, acted upon, and
purged by a powerful agent. Such an agent is
Sarsaparilla, which penetrates the pores of the
disinfects and expels from the stomach and bow-
els all that is irritating, and at the same time re-
stores their vigor and tone. Its great merit is
that it purifies and realizes the active principle of
the disease itself, and when that is gone, the sys-
tem necessarily disappears. The rapidity with
which the patient recovers health and strength
under this triple influence is surprising. Every
case in which it is applied furnishes us with the
result a new certificate of its efficacy. We can
have only to point to the experienced testimony
of multitudes who have accomplished its effects
convince incredulity of its value.

THE STATE OF MAINE
Attention of the reader is called to the fol-
lowing certificate of a remarkable cure effected
using only five bottles of Sand's Sarsaparilla.

Messrs. A. B. and D. Sanborn, owners of the
estate, is to certify that the subscriber, of Sidney
County of Kennebec, State of Maine, has been
suffered more or less ever since my birth, with
scrofula, which continued to increase un-
der treatment. In January William was so ex-
hausted I could not get on a booter stocking, and
I suffered several large sores on my all the time. In
the situation, I was about to give up in despair, when
I was advised to try Sand's Sarsaparilla. I
obtained much faith in it, and procured a bottle, which
I consumed, and I sent and got another, and
so continued until I had taken five bottles. I now
feel perfectly well, and my skin is clear. Gentle-
man, your letter is afflicted with any disease of Scrofula
would most sincerely recommend and advise
to make use of Sand's Sarsaparilla. All cases
of scrofula where there is any impurity in the
system wishes further information may call on
me for a healing power of this medicine.

Signed STEPHEN C. HAYWOOD,
Augusta, April 16 1850.

F.S.—We are personally acquainted with Mr.
Haywood, and believe his statement above to be
true.

Signed WILLIAM H. TITCOMBE,
Prepared and sold, wholesale and retail, by
Messrs. SANDE, Druggists and Chemists, 11
Hartford street, near the City Hall, New York.
Sold also by Druggists generally throughout the
United States and Canada. Price \$1 per bottle
and 25 cents for \$5.

Bottles for \$5.
C. P. WELLS, JOHN BRAID-
LOCK, and J. DIMOCK, Hartford; J. B. BRAN-
FORTH, New Haven; and R. B. BLISS,
Springfield.

L. BARTLETT & CO.
MANUFACTURERS OF THE
American Washing
—AND—
BLEACHING FLUID
No. 91 ELM STREET, HARTFORD CONN.

THIS Fluid is offered as a substitute for Soap
Washing. By its use, families save more than
if labor and time usually expended in wash-
ing clothes. It saves their work done in the nicest man-
ner and without any injury to the fabric. It costs
more than common Soap and is warranted
perfect satisfaction in every particular, or the
money will be refunded.—Dealers supplied by direct
mail, half barrel or dozen bottles.

HARTFORD, Sept. 10th, 1850.

The undersigned, Grocers in the city of Hartford,
revere and sold Messrs L. Bartlett & Co.
for some time past the past three months, and
consider it an excellent and saleable article, and
at gives good satisfaction to customers and fulfills
the recommendations of the Proprietor.

H. E. & M. Gilbert, E. G. Glazier,
John E. Allen, J. F. Sargent,
Henry B. Rhodes, R. M. Burdick &
A. Shepard, Allyn & Fowler,
Wm. H. Gilbert, Case & Field,
A. Saunders & Son, J. H. Warner,
J. C. Clark, J. G. Childell,
T. Work, Hiram Rogers,
Adams & Field, Elias Rathbone,
M. J. Glazier, Henry K. Barber.

Sept. 20, 99

Books and Stationery.

WHILE subscriber intends keeping a complete as-
sortment of School Books, and Stationery, and
other Articles. To the Stationery department par-
ticular attention is given. The orders of Counters,
Merchants, School Teachers and others will be
promptly attended to.

All prices are invited to call and examine for
themselves.

C. M. WELLES,
May 30, 192 Main Street.

BOOKS AND STATIONERY.

WHILE subscriber has on hand a large supply
of Books and Stationery which he will sell at
most favorable terms.

Merchants, School Committees, etc., supplied
at lowest price.

W. J. HAMERLY,
180 Main st.

A CARD.

JIRAM PRESTON, Dentist, over No. 12 State
street, thanks the good people for a patronage
which enables him to present to their notice, Doc-
tor WALDO HANCHETT, as a partner in busi-
ness. Mr. H. deserves full confidence as a man
as a Doctor's practice has some very suc-
cessful, and NEW ENGLAND, and VERY FEW EQUALS ANYWHERE.

DENTISTRY!

PRESTON & HANCHETT will continue the
practice of Dentistry over No. 12 State street,
on the plan which it is believed has gained con-
sideration under the management of the senior part-
ner, viz.: That of performing every operation
pertaining to them, CAREFULLY and FAITHFULLY, and

JIRAM PRESTON. M. WALDO HANCHETT,
Hartford, Oct. 25th, 1850.

WATKINS' CHERRY PECTORAL

For the Cure of
**COUGHS, COLDS,
HOARSENESS, BRONCHITIS,
WHOOPING-COUGH, CROUP,
ASTHMA AND PHLEGGED THROAT.**

The results of medical science, affording us the most ample proof of the power and value of antiseptic and germicidal agents, have furnished no examples to compare with the salutary effects produced by "AYER'S CHERRY PECTORAL." The lungs, which have been realized by its use, attest that they are by many prominent professors and physicians in this and foreign lands, should encourage the afflicted to persevere in the strong assurance that the use of the "CHERRY PECTORAL" will relieve and ultimately cure them.

We present to the public unsolicited testimonials from some of the first men in our country, who whose judgment and experience implicit confidence may be placed.

DR. PERKINS, President Vermont Medical College,
one of the most learned and intelligent physicians in the country, considers it as a composition of rare excellence for the cure of that formidable disease, Consumption.

NORWICH, April 26, 1846.
Dr. J. C. Ayer—Dear Sir,—Agreeable to the request of your agent, I enclose a certificate of what we have known of the effects of your CHERRY PECTORAL, and they have been astonishing indeed. Mrs. Betsey Streeter had been afflicted with a severe and relentless cough, which reduced her very low; so low that little hope could be entertained of her recovery. Numerous remedies had been tried without effect, before the Cherry Pectoral. And that has cured her. George Washington Perkins, my own knowledge been afflicted with Asthma for eleven years, and growing daily worse, until the CHERRY PECTORAL has now removed the disease and he is as free from any of its symptoms as we are. The Rev. Mar. Dane had been severely attacked with the Bronchitis, as to disable him from his duties, and nothing had afforded him relief until (Mr Thorne) carried him a bottle of your PECTORAL, which cured him almost once and now he officiates as usual in his place.

There are three of the cases in which we have known it successful, but never to fail. We have great pleasure in certifying to these facts; and are, respected Sir, your humble servants.

HON. JOSEPH BATTLES.

Among the distinguished authorities who have given their names to recommend CHERRY PECTORAL, as the best remedy that is known for the Affections of the Lungs, are: DR. JOHN T. HARRISON, Canadian Journal of Medical Science, 'Boston Medical and surgical Journal,' Charleston (S.C.) Medical Review, 'New Jersey Medical Reporter,' 'Washington Evening Star,' 'The London Lancet,' Pennsylvania University of Medicine, President Perkins, Vermont Medical College, Dr. Valentine Mott, New York City, Parker Cleveland, Bowdoin College, Prof. Butterfield, Willoughby College, Boston, Mass., Harvard College, (Eng. Med. School, Sir Richard Kane, Queen's College, Ireland, Prof. Rosenbaum, Leipzig.

The public have but to know the virtues and the successful success of the CHERRY PECTORAL, as curing diseases of the Lungs, which they will feel secure from these dangers, whenever this remedy can be obtained.

Prepared by J. C. Ayer, Chemist, Lowell, Mass., sold at wholesale by R. D. Butler & Co., Hartford, Conn.; and by C. L. Covell, & Safford, Norwich, E. C. Ferre; New Haven, L. K. Dow; Bridgeport Thompson & Booth; Norwich, Le & Osgood; New London, F. Allen; Danbury, Wm. Stevens and by all druggists generally throughout the state.

A. C. GOODMAN & CO.,
HARTFORD, CONN., SEPT 30.

HAVING relinquished the general Book and Stationery business would recommend their successor Mr. C. M. Welles to former customers and to the public as worthy of their patronage.

Aaron C. Goodman will continue the book publishing business under the name and firm of A. C. Goodman & Co., and for the present may be found at the old stand No. 192 Main street. In consequence of this arrangement all outstanding accounts with them, and with the late firm of Sumner & Goodman should be closed immediately.

NOTICE.—The subscriber having purchased the stock of A. C. Goodman & Co., will succeed them in the general Book and Stationery business at their old stand No. 192 Main street.

C. M. WELLES
Hartford, May 15, 1850.

TO MUSIC TEACHERS,
LEADERS OF CHOIRS,
AND
ALL WHO ARE INTERESTED IN MUSIC.

The subscribers keep constantly on hand a full supply of the following popular Music Books Sacred, Secular, and Juvenile, all of which they will furnish by the Hundred, Dozen or Single, on such terms as they can be procured in this city or elsewhere.

Sacred Music.
Golden Lyre, Cantica Laudis, Mendelssohn collection, Opus 104 & Sweeter's collection, Bay State Collection, Mr. C. Martin's Selections, White Swan American Vocalist, Dulcimer, Hayden collection Choral for the Church (in press), Taylor's Sacred Minstrel, Carmina Sacra, Psalterii, N. Y. Chorist, St. Ambrose, Zephania Ancient Lyre.

Secular Music.
Alpine Glee Singer, The Melodist, Boston Melodeon vol. I, Boston Melodeon vol. II, Boston Melodeon vol. III, Tyrolen Lyre, Ceciliaan Glee Book, secular Glee Book, Kingsley's Social Choir vol. I, Kingsley's Social Choir vol. II, The Vocalist, Boston Glee Book, New York Glee Book, Choir Chorus Book, Song Bird, Northern Harp.

Juvenile Music.
Musical Gems, Juvenile Orations, Young Minstrel Young Vocalist, Cornet Solo, Singing School Singer, Harmonia, Song Book of the School Room, Young Melodist, American School Song Book, The Late, Flora's Festival, Primary School Song Book, S. S. Melodist, by Bradbury, S. S. Minstrel, S. S. Lyre Union Minster.

In addition to the above the subscribers keep a large assortment of sheet music, and all the principal instruction books of the day for the voice, pianoforte, guitar and other instruments.

Please address all orders to Brackett Fuller & Co., Boston Music Dealers, 719 Main St., Hartford, Ct. or to H. W. Hutchinson & Co., Springfield, Mass.

WATCHES AND JEWELRY.

The subscriber keeps on hand a selected lot for sale at unusually low prices. He has recently got of watches, comprising all the different escapements of English and Geneva watches, some of which were made expressly for my retail trade, and will be warranted first rate one keepers in place, which are warranted pure as coin.

Silver Ware, consisting of tea sets, silver spoons, forks, ladies cups, and silver fruit knives, all which are warranted pure as coin.

The personal attention of the subscriber is given to the repairing of all kinds of watches and time-pieces.

THOMAS STEELE
Exchange Building, 185 Main Street.

GENTLEMEN'S HATS.
FALL FASHION, 1850
BIDWELL, DANIELS &
Co., 202 Main street, will
now issue the Fall style
Hats. They cannot be surpassed in point of style, richness of material and finish.

sept 13 10w

NORMAND BURR, EDITOR

VOL. XXIX.

THE CHRISTIAN SECRETARY

*Is published every Friday Morning, at the
corner Main and Jaylum Streets.*

TERMS.

Subscribers in the city furnished by the carrier at Two Dollars per annum.

Papers sent by mail at Two Dollars in advance with a discount of twelve and a half per cent. Agents becoming responsible for six or more copies.

Advertisements inserted at the usual rate advertising in this city.

Communications, in order to insure an early insertion, should reach us as early as Tuesday evening. Address NORMAND BURR, post office box 100.

ROBERT NOURSE,
GENERAL AGENT.

Some Things which a Minister
Can't do.

He can't always write and preach eloquent sermons. There are few eloquent writers and still fewer eloquent speakers. It is the whole a great blessing to the church; it is so: for divine truth appears best in simple garb; and the most useful pastors have been those generally, whose names have never attained to any thing like notoriety.

With the power to be eloquent—using the term in the popular acceptation—his sacred duty would oblige him to sacrifice popularity for usefulness. Comparing himself with himself, that is intellectually, the minister is able to be alike interesting in his sermons. Some discourses must be doctrinal—and a certain class of hearers they will be dry; others must be expository; and by other class—those who go to church for amusement more than for instruction—these will be considered tedious. Besides the minister is but a man; feeling sometimes in the need for study, and at other times, almost incapable of an intellectual effort. His sedentary life renders him peculiarly liable to nervous oppression, head-ache, and indigestion. To affect the mind, and render study at times almost out of the question. Still he is expected to be just as interesting at one time as at another. How unreasonable! Again He cannot always feel equally interested in the delivery of his sermon. There are sublimities at work to deaden feeling, and what has prepared with great study, may be delivered in a heartless manner. Is this under his own control? Every minister will say. Hence, sermons that cost but little effort—delivered under a state of excitement will often be more admired and talked of, than those which cost vastly more effort, but which unhappily have been pronounced without feeling. Then again, his congregation is that when he expected to see it full—or those absent for whose edification especially the course was prepared; and are not these circumstances calculated to depress the minister? How then can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing which ministers can't do is to visit as much as people expect. This always be a standing charge against them. Until they can get a power of ubiquity, but not how this expectation can be met. If months, or even three, sometimes elapse, they are saluted with the declaration, "Why we are a stranger you are; we thought you had forgotten us." Now I maintain that if a minister, especially in a large city congregation, attends to all the sick, the bereaved, and the serious enquirers with great punctuality, faithfulness, the rest of the congregation should accept a visit whenever it can conveniently be made.

Still another thing which ministers can't do, i. e., trade with everybody in the congregation. In almost every congregation there are several of the same occupation, mechanics, merchants, making or selling what a minister's family must necessarily consume. Now it is as unreasonable as to think that a minister should spend the pittance that is allotted him entirely within the congregation; and a preference is given to others, it is sometimes a ground of mortal offence. This expectation or obligation, as some would consider it, applies less to cities than to country towns. What shall a poor minister do—when even in his own congregation he has got to make selection? alas for him, somebody must be preferred. How nicely sometimes has he adjusted his patronage for fear of giving offence. Now this is slavery. Every noble mind will pronounce it such. Let the minister have some independence in these matters—spend his money where he pleases, give it away to whom and what he pleases, do just in the respects, as any other man in the congregation takes the liberty of doing. But enough. It will be evident from what has been said that there are some things which men are expected to from the minister, which he cannot do.—*Puritan Recorder.*

If men would follow the advice they gratuitously bestow upon others, what a reformation would be effected in the world.

Covetousness never judges any thing lawful.